PHILADELPHIA RECORDER.

PRINTED AND PUBLISHED BY WILLIAM STAVELY, NO. 99, SOUTH SECOND STREET.

VOL. VI. | PHILADELPHIA, SATURDAY MORNING, MAY 17, 1828. | NO. 8.

THE PHILADELPHIA RECORDER
PUBLISHED EVERY SATURDAY MORNING, AT NO. 99,
SOUTH SECOND STREET.

The price is $1,25 semi-annually, or $2,50 annually, in advance, or $3,00 at the expiration of the year. No subscription received for a less term than six months. A notification to discontinue must be made at least one month previous to the expiration of the year; and no subscription will be discontinued until all arrearages are paid, except at the option of the publisher. Communications must be *post paid.*

RATES OF ADVERTISING.

For 12 lines, 1st insertion,	75 cts.
For each repetition of do.	37½
For 6 lines or less, 1st insertion,	50
For each repetition of do.	25

LIST OF AGENTS.

PORTLAND, Me.	James Adams, Jr.
HARTFORD, Conn.	Rev. John S. Stone.
STRATFORD, Conn.	Mr. J. Curtis.
NEW HAVEN, Conn.	Isaac Thompson, Druggist.
PROVIDENCE, R. I.	Rev. Nathan B. Crocker.
NEW YORK,	John P. Haven, Bookseller.
[illegible]	Rev. Richard D. Hall.
LANCASTER Co. Pa.	Rev. J. B. Clemson.
[illegible]TOWN, Pa.	[illegible]
BROWNSVILLE, Pa.	Rev. Henry H. [illegible].
BALTIMORE,	Samuel Young, Bookseller.
DANVILLE, Va.	Dr. William Smith.
[illegible], E. S. Virginia	Levin S. Joynes.
NORFOLK, Va.	C. Hall, Bookseller.
FORTRESS MONROE, Va.	James Baker, Esq.
PETERSBURG, Va.	Rev. P. G. Smith.
CHARLOTTESVILLE, Va.	Rev. Fred. W. Hatch.
WILLIAMSBURG, Va.	Walter W. Webb.
OHIO,	Rev. N. Stem.
Cincinnati,	Rev. B. P. Aydelott.
NASHVILLE, Tenn.	Alvah Gunn.

From the Episcopal Register.

ADVANTAGES OF REVIVALS.

(Continued from the Recorder of May 1[illegible].)

1. The very excitement attending revivals, serves to awaken attention to the most important, yet still the most forgotten and neglected of all subjects. Often it seems as if nothing else could break the deadness of a slumber, deeper and more awful than that of the dead, into which a formal, ill-instructed, or irreligious community has fallen. By nothing less pungent than the most arousing sermons, prompted and pointed by the zeal of a revival, can stupified and hardened consciences be effectually awakened: and *never* under the wisest and most powerful, even of this description of preaching, without the special and more abundant measure of divine grace than vouchsafed in answer to more fervent prayer. A season of revival seems to give a keener edge to "the sword of the Spirit," which is the word of God; so that the more desperately depraved are seldom awakened except in times of special revivals.

2. They certainly are instrumental, also, in enkindling the languid zeal of many of the children of God, cooled nearly to extinction by long years of comparative indifference and declension. They are equally beneficial to the clergy—serving, in the most vivid manner, to impress upon them the *momentous* nature of their exalted duties—the value and the danger of [illegible] responsibility of their office, affording them the very best and most desirable opportunities of enforcing the momentous doctrines of the cross—of conversing with individual members of their flocks, and pressing home the great duties of religion, and serving to cherish and confirm in them that more exalted frame and habit of devotion, which is at once the highest ornament and richest reward of their profession.

3. By the best and fairest rules of forming opinions on such subjects, revivals do most certainly promote the immediate local interests of religion.—They certainly do swell, in a very remarkable manner, the items usually returned in reports on the state of the Curch.—They multiply attendants on divine worship—fill the house of God—swell the number of communicants, and increase the pecuniary resources of religious institutions; and are often the means of procuring the permanent settlement of faithful ministers—of the building or enlargement of churches, and of adding to the external prosperity and strength of religious societies. Besides these immediate and local benefits of revivals, there are others of a more general, and even more momentous nature, not at all to be estimated by the mere amount of immediate good to the congregation particularly concerned. And, as the world is ransacked, to find out every thing which revivals have touched and tainted with the malignant shades of their influence, so is it but fair that the incidental and collateral benefits of revivals should be as fully recounted.

1. They may justly be regarded as the nurseries of the church, furnishing an extraordinary proportion of the ministers of the sanctuary, and maturing them in a remarkable manner for the faithful discharge of their important duties. In these latter days, the preposterous wickedness of training young persons for holy orders, in the same manner they are educated for the learned professions, is suitably abhorred at least in countries where unendowed churches can present small inducement for the high offence. An infinitely more effectual method has been provided through the guardian care of the Great Head of the Church, by arresting the attention of young men, in our colleges and seminaries of learning, or previous to their settling in any of the ordinary pursuits of life, and disposing them to consecrate their earliest and best powers to the sacred work of the ministry—constraining them by the exceeding love of Christ, to labour more abundantly than others, in word and doctrine.

2. This train of reflection naturally leads on the mind to the undoubted and blessed fact, that, since the more general and extensive revival of pure religion, the spirit of benevolence has been excited which is carrying into triumphant operation the numerous christian and charitable institutions which illustrate and exalt the present age. True, by the wise and gracious provision of the Author of all good, these holy institutions are alternately cause and effect. Revivals furnished the zealous agents by whom they were first put into operation: and Sunday Schools, Bible Classes, the distribution of the Holy Scriptures and of Religious Tracts, together with the labours of Missionaries—the influence of Missionary and charitable celebrations, and especially the superior zeal and faithfulness of Clergymen blessed with a missionary spirit, have spread very widely abroad those benign and awakening influences, by virtue of which, under the favouring dews of heavenly grace, such blessed multitudes have been added to the number of God's faithful people.

3. But the last benefit of revivals which shall be mentioned, far exceeds in weight and prominence, any that have hitherto been enumerated. They prove of the most vital and lasting importance to the church by bringing forth the real fundamental doctrines of the gospel in the boldest relief.—They furnish a sort of infallible test of every prevailing style of preaching; and become a practical commentary known and read of all men, of the utter fallacy and fatuity of any preaching but the preaching of the cross. *It needeth not that any man should denounce unfaithful stewards*—a pure revival of religion instantly puts a brand upon their foreheads. Universalism, formalism, pelagianism, unitarianism, stand forth, touched by this ithurial spear, in naked contrariety to the word of the spirit of God.

Truly converted, experimental clergymen, when their zeal keeps them near a throne of grace, strongly feel this, as a kind of instinct of their new nature. And they preach the doctrines of grace with unction and love, because they are written on their hearts. But were it otherwise, their zeal would lead them to *try* various methods—all possible methods to touch, convince, and awaken unconverted souls. Thus experience would soon teach them that the doctrines of the reformation—of man's utterly lost and sinful nature—of the exceeding aggravations of his actual offence—of his need of an entire moral transformation by the Holy Ghost—of the blessed atoning efficacy of the blood of Christ—of salvation by faith alone in the merits of his death, and of new obedience under the influence of faith and love, implanted and kept alive in renewed hearts by the Holy Ghost.—These, *by experience and trial,* will he find to be the only life-giving doctrines of the divine word.

By this recapitulation of the exceedingly great benefits of revivals, even where their immediate local advantages are impeded by the presumptuous folly and perverse passions of men, we are constrained to admire the surpassing wisdom of the Divine administration, which is sure to provide for the final triumph of his own blessed cause, however little human agents may be able to contribute to its success. No person can look upon Christendom, since the more general prevalence of revivals, without being satisfied that the defences and resources of true religion are vastly improved. Not even those who would seem to consider them as the curse of the country, either as the alarming fever, or more dangerous delirium of religious people, can possibly deny that the efficiency of sound and healthy plans and efforts for the extension of the Redeemer's kingdom, keep pace, in a very remarkable manner, with genuine revivals; and appear to follow in their train as natural consequences. Interminable arithmetic which would vainly attempt to balance the evils of revivals with their benefits, an appeal may fearlessly be made to the improved condition and prospects of many parts of our country, especially where revivals have most exclusively prevailed.

The duty of christian people, of this peculiar crisis, with regard to revivals of religion, is all that remains to be considered.

1. And the duty first to be enforced, imperatively requires those professed christians who appear sceptical whether, under the gracious administration of gospel mercy, more sincere converts can possibly be gathered into Christ's fold at one time than at another; to inquire into the grounds and evidences of this novel opinion. Is it not contradicted by the most obvious facts? If the mercy of God is universal and impartial as is maintained, how could a chosen people have been set apart to receive the benefits of His revealed mercy; and the outward sign of His covenant? Or why hath he more children in christian than in heathen lands? Why doth his grace multiply converts like drops of morning dew in protestant countries, whilst idolatrous christendom still remains unvisited and unrefreshed? Or wherefore under the ministry of our more zealous and devoted clergy, are so many gathered around the altar of Christ, in sincere humility and genuine piety, while from pulpits coldly orthodox no enlivening power, even in the conversion of solitary sinners, is sent forth over the forsaken and unblest people?

2. The next duty can have weight with those only who submit to the evidence and the conviction just enforced:—in whom, however, it is a most imperative duty accurately and constantly to distinguish between revivals themselves—the blessed work of the Holy Spirit—and the human inventions and accompaniments, by which mistaken or wicked men too often pervert them. When this obvious distinction is made, not often would bold and faithful exposure of the abuses of revivals, demand replies or wound the feelings of real, sober-minded christians. It is only when they are sweepingly censured, and involved with the most heady and hair-brained of their champions, in indiscriminate condemnation and abuse, that the charge is repelled with just indignation, and the venders of the libel suspected of real hostility to the progress of true godliness. If these sweeping opposers of revivals are not afraid that christian people should be too zealous and active in their religion: if they are not unwilling that worldly-minded and unsound professors should be alarmed; and the openly irreligious and profligate, converted to God in countless multitudes; let them say so. Let it not, by their language, be implied that their right hand shall sooner be paralyzed, and their life wasted in the contest than their hostility to revivals; in any sense, good or bad;—shall be in the slightest degree relaxed. If they are resolved to run the awful hazards of such a contest, against the progress of real conversions, let them speak out and bear the just reprobation, and meet the holy opposition which they merit. But if not—if they only aim their sweeping and ill-directed blows, against the pernicious devices of men, in their artificial mode of conducting revivals; if they are simply opposed to the abuses to which human frailty and passion pervert the good work of God, let them for their own sake, for the sake of the fair reputation of their profession and of the church at whose altars they minister, never speak or write without express and strong distinction, between that which they would destroy, and that which *they* are bound to advocate.

To the Editor of the Christian Advocate and Journal.

SIR,—We the undersigned, being at once members of the Methodist Episcopal Church and managers of the American Sunday School Union, have thought it our duty to notice certain remarks which appeared in a late number of your valuable paper, introductory to the speech of Mr. Powel, in the Senate of Pennsylvania, on the bill to incorporate the American Sunday School Union.

Inasmuch as we have contributed to the circulation of the Christian Advocate and Journal, we trust the request will not be thought unreasonable, when we ask the favour of its columns for the honest expression of our sentiments on the subject above referred to, although our views may be found to differ, in some points, from those contained in the remarks. We do not intend any disrespect to the authorities of your editorial department, but when we meet with statements at variance with our judgment and knowledge of facts, charity can demand from us no more than the conclusion, that the channels of information from which such statements are drawn, must be less authentic than those to which we have access.

In the first place, with regard to the assertion of the "preponderating influence" of "one denomination of Christians" in the councils of the American Sunday School Union, we have yet to learn in what way this "preponderance" has been exerted or displayed in any measures adopted by the society or its board of managers; and we think it will scarcely be contended that our opportunities of obtaining information on this head, are inferior to those possessed by the writer of the observations to which we refer. A majority of us have been managers of its society from the first organization: we have generally attended the meetings of the board; taken part in its discussions, and voted on any of the questions presented in its deliberations, according to the dictates of our own judgment and volition. We have assisted on its most important committees, and have enjoyed a full share in the control of the various publications issued by the institution. If any attempt has been made by any "one denomination" to diminish or usurp our influence, it has not come to our knowledge in such a form as can warrant us to credit the assertion.

It is not our intention to become apologists for the language or sentiments of every individual who may at times have been in the employ of the institution, or connected with its auxiliaries: for when we consider the numbers who may incidentally hold relationship of this kind with the society, we think it too much to expect of any system conducted by mortals, that all who by authority or otherwise [illegible] above censure.

Of that, however, which we do know, we hope we shall be permitted to testify; and we are prepared to say, that as far as our knowledge extends, in regard to the schools or individuals of our denomination connected with the American Sunday School Union, the managers of the institution have never attempted to interfere in any way to the prejudice of those doctrines, rites, or peculiarities, with which the Methodist society is identified, or by which it is distinguised from other denominations of Christians. Our opinions, our usages, and our feelings have been treated with respect; and in no instance have we been able to discover a spirit of hostility to our existing establishments, on the part of the board, or any of its committees.

When schools which had previously been connected with the American Sunday School Union as auxiliaries, have thought it expedient to attach themselves to the Methodist Episcopal Sunday School Union, in New York, no persuasion has been used, no restraint attempted, in opposition to the measure; and *they are unable to perceive why such schools and societies may not retain the advantages of being connected with both institutions, without disparagement to either.* With the Methodist Union they have no quarrel; they would not cast a pebble in its path with a view of obstructing its increase or usefulness; they hail its formation as the opening of a larger field for the benefit of the Sunday school cause; they wish it *God speed.* To this disposition we can with confidence bear witness, and under this strong conviction of the magnanimity of our brethren of *other* denominations, with whom we are brought in contact in this institution, we are unwilling to pass without an effort to remove the misunderstanding—the manifestations of a belligerent attitude towards it on the part of any member or friends of our *own.*

While we are not acquainted with any measures of the American Sunday School Union, which demand an expression of hostility on the part of Methodism, we are unable to perceive the propriety or utility of condemning by *anticipation,* when nothing that is done or doing, can warrant the injurious suspicion. We conceive it should be the part of *Christians,* at least, when they deem it expedient to sit in judgment on the conduct of each other, however they may differ in name or peculiarities, to judge each other by their fruits, rather than give place to evil surmisings. In this opinion we think ourselves borne out by the language of the Saviour of men to his disciples, who had seen one casting out devils in the name of Jesus, and forbade him, because he followed not them, "For he that is not against us, is on our part."

We do not feel ourselves called upon to combat the senatorial eloquence of Mr. Powell, as our concern is mainly for the approbation of our brethren in the course we have conscientiously thought it our duty to pursue. The speech we consider a laboured attempt to mislead the community in reference to the character and objects of the Sunday School Union. Its fallacious reasoning will in due time, we trust, be exposed by abler hands. We should suppose that the candid and intelligent observer would be struck with the glaring inconsistency between the reluctant testimony in favour of the personal respectability and purity of motive ascribed to the managers of the American Sunday School Union, and the subsequent deductions of vile political intrigue, "religious bigotry," and "mad zeal," which are insinuated to be the leading motives of the same men, or else, what is still more degrading, they *are to become* the dupes and tools of men actuated by such unworthy motives! We believe, in addition to Mr. Powell's testimony in their *favour,* that the managers of the American Sunday School Union love their country and her liberties as well and as jealously as Mr. Powell; are, many of them, qualified to serve her as faithfully; are equally capable of discerning between right and wrong, and are able to see as far into futurity as himself. As a single specimen of the unfairness which characterizes the whole of this speech, we would merely remark that the extracts from *Dr. Ely's sermon,* on which is founded the injurious charge of *political interference* in the designs of the managers of the American Sunday School Union, have never appeared in any publication bearing their impress or sanction; nor do we believe that any men in the country more strongly disclaim the sentiment thus unjustly imputed to them.

We also perceive by the last Advocate and Journal, that the speech of Mr. Burden has likewise been inserted in its columns. We design not to express a sentiment on the propriety of this course by its conductors. This is left, as it should be, to those who are responsible. But it is not, perhaps, known to our brethren who superintend that paper, that the speeches delivered on this occasion, were not made so much against the American Sunday School Union, as, we have reason to infer, against Sunday schools in general. The hostility of *some* of these gentlemen to sabbath schools, to the doctrines inculcated in sabbath schools, and to the essential doctrines of the Bible itself, as believed and taught by you and us, is perhaps the true cause of their zealous opposition. If we happened to be the first who were signalized as the victims of their opposition, it was because we first presented them an opportunity.—The avowed champion of Unitarian, Universalist, and materialist principles, will not soon be suspected of pure motives in defence of Bible instruction, or any other means by which the knowledge of it can be promoted. And we are reluctant, knowing that some of these speeches have been delivered by the ACTIVE opposers of sabbath schools of every class, not upon Unitarian principles, to see the supporters of our church and doctrines do honour to the sentiments, or seek auxiliaries among men whose most plausible arguments arise from a spirit directly opposed to that by which we know ourselves to be governed.

We have made these remarks, not with any view of eliciting controversy, but from a sense of justice to those with whom we have been called to labour, to our brethren, and ourselves. We should feel the obligation equally imperative to expose any attempt, any act, or purpose, coming within our observation, which might threaten or infringe the rights, or obstruct the prosperity of our own denomination, the moment such a spirit were per[illegible] it our duty to co-operate.

ALEXANDER COOK,
JOS. L. INGLIS,
JOHN CLARKE,
WM. A. BUDD,
JAS. B. LONGACRE.

Philadelphia, April 18, 1828.

THE SINNER THAT HARDENS HIS HEART.

Furnished by a Clergyman.

Several years since, the writer of this article resided in the town of B——, Lazerne Co. Pennsylvania, not far from the "delightful Wyoming on Susquehannah's side." The spirit of God had visited the place before me, and still continued the work of conviction and conversion. In that lovely valley I first felt the arrows of the Almighty quivering in my heart, and there, if ever, I was "*born again.*" There I first began to pray and feel for the ungodly, and exhort them to repent.

I was reaping by the side of the Susquehannah. Her bosom reflected the peacefulness of the skies, the soft breeze gently waved the tall grain, the birds sang sweetly in the shade of the black walnut, and all seemed to say, "*Now is the accepted time,* and the *day of salvation.*" There was with me a youth, A—— M——, who was in the gall of bitterness and under the bonds of iniquity. In days gone by, he had been deeply convinced of sin, and once indulged a hope that his iniquities were pardoned; but now he was without hope. I felt for him with that tenderness of heart, which I have seldom experienced in other cases, and desired to do him good. I expressed my feelings. I warned him of his danger, and told him of the Lamb of God, whose blood cleanseth from all sin. He listened. There seemed to be a little waking up of feeling in his bosom, and an air of solemnity gathered upon his brow, as he heard one, younger than himself, and but lately his companion in sin, warning him to flee from the wrath to come. He acknowledged the unutterable importance of the things which were now urged upon his attention, and with great frankness began to relate his past experience. It was like the experience of many a sinner I could name. Long ago the Spirit of God called upon him, and he was *almost persuaded to be a christian.* Once he stood almost upon the threshold of heaven. There was a time when he wept, and prayed, and seemed the heir of glory. But now, said he, "I am fallen,—fallen,—O, how far!" He continued his tearful story, by saying, "I know that I am not a christian now. I am a great sinner—I have quenched the Holy Spirit of God.—If I should die as I am, I know *I must be eternally damned;* for I believe the Bible.—Yes,

'This fearful truth does yet remain,
The sinner must be born again,
Or drink the wrath of God.'"

"You may think," continued he, "because I am so careless now, I shall die unconverted. But it is not so. I have more thoughts about death than many think for. *I mean to repent, before I die,* and become a christian. I can not think of dying as I now am; but you need not be concerned about me, for *I mean to repent yet.*"

I heard him through, and wept over him; for *he would still harden his heart.* I urged upon him, once more, the duty of immediate repentance, after which I ceased to talk with him on the subject of religion, because I perceived it distressed him; and to my dying day, I shall regret it. Oh, that I had been more faithful; for the sequel will show the sudden destruction that came upon him.

Not many days after the above conversation, A—— M——, in company with several others, of like spirit, was crossing the river to waste a day in sinful amusement. They had nearly reached the opposite shore, when the skiff, crowded too full, dipped, and they were plunged into the water. All but one succeeded in reaching the shore. *That one* was the unfortunate A—— M——. He was a good swimmer, superior in skill and activity to most of his companions, had the oars in his possession, and yet he could not reach the bank. Death, which he so much dreaded, had come to summon him to the destinies of eternity. He sunk, and expired. I hastened to the awful scene, and with much trembling helped to lift the dead body from its watery grave.

What my feelings were, as I looked upon the lifeless form of my lost friend, and thought of the world of spirits, may be conceived by some, but cannot be told. He continued to manifest great hardness of heart until the hour of his death. Almost the last sentence, that was heard distinctly from his lips, terminated with an oath—a *prayer to God to damn his soul.* When he uttered this fearful sentence, doubtless he *meant* to reach the shore. He *meant* to live; and this is the *convinced sinner,* who *meant to repent before he died.* As I followed him to his narrow lodgement in that beautiful valley,

"My thoughts on awful subjects roll'd,
Damnation and the dead."

"He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy. When they cry, peace and safety, then sudden destruction cometh upon them, and they shall not escape."

[*Am. Pastor's Journal.*

EPISCOPACY OF THE UNITED BRETHREN'S CHURCH.

The memorialist of Oberlin, in your last Number, justly remarked, that the Lutheran Church, to which that reverend man belonged, is "truly a sister to our own" apostolical and episcopal communion; and I think it an omission that the respected biographer of Treschow, in the same Number, has not claimed a similar character for the United Brethren, which doubtless he only omitted doing, as considering the fact so well known as to be unnecessary to be mentioned. The United Brethren were the fruits of the faithful labours of the venerable martyr, John Huss. Shortly after their settlement in Bohemia and Moravia, they were declared outlaws, and despoiled of their property: multitudes were driven to the woods and fields; where, in the depth of winter, famine, cold, and harrassing toils, made fearful ravages among the sick and infirm, feeble infancy, and helpless old age; while others were thrust into noisome dungeons, and either dragged on a tortured existence, the mutilated victims of the rack, the pincers, and the flame: or, more happy, gained the crown of martyrdom for the love of their Redeemer, by the horrors of a cruel death.

But, in the midst of all their sufferings, they did not forget the duty of perpetuating a pure episcopal church, after the existing race of their pastors, who had received regular ordination by bishops, should become extinct. They could neither expect nor wish for assistance in this matter from the Church of Rome, or even from the Calixtine bishops: they therefore had recourse to the Waldenses, whose prelate Stephen, before his martyrdom, with the assistance of another bishop, consecrated three of their priests, from whom the episcopate has been regularly maintained in their church to the present moment, in the same manner as Anglican Episcopacy in Scotland or the United States of America. The British Parliament has formally recognized them as a regular episcopal church; and I have thought the point not unworthy to be noticed in your pages, especially in reference to the support which their truly valuable missions have received, and deserve increasingly to receive, from the friends of our own established communion.

AN ANGLICAN EPISCOPALIAN.

Moravians.—This little community, few in number, and poor in resources, support 185 Missionaries in foreign lands, and number among the fruits of their labours, 30,000 converts from sin to holiness.—*Col. Reg.*

Liberia.—The last London Missionary Register says, "The American Colony at Liberia possesses, it must be acknowledged, *very great advantages over every other on the Coast, for all the purposes of benevolence and piety.*"

Prudence ceases to be wisdom when it is not to the filial fear of God, and to the sense of the excellence of the Divine Law, what the body is to the soul.

NOTES OF A TRAVELLER IN ENGLAND.

ANNIVERSARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

The next day, May 5th, being the anniversary of this institution, I repaired again to the Freemasons' Hall, at eleven, and found the body of it already filled with gentlemen—no ladies being admitted to the annual meetings of this Society, through the want of sufficient accommodations. The venerable President, Lord Teignmouth, entered a little before twelve, and proceeded slowly towards the chair, amidst loud and continued cheering. He addressed the meeting with great propriety, and at considerable length; but was interrupted by the entrance of lord Harrowby, amidst the cheers of the assembly. This is the way in which the entrance of any favourite member is greeted. The president having concluded his remarks,

Lord Harrowby rose and submitted a motion in a neat speech, which contained nothing worthy of particular notice.

Lord Rowden, a young Irish nobleman, seconded the motion of lord H. One part of his speech produced a great effect. Instead of taking up the time of the meeting with general observations, he would relate an incident which it might not be unacceptable to the audience to hear, and for the truth of which he would vouch.

"I knew a man, who—I will not say how many years since—lived only to enjoy the pleasures of the world—was fond to excess of its admiration, and desired nothing beyond its applause. He mingled in the society of men of pleasure—was seen at the dance and the revel, at the theatre and the masquerade; and denied himself nothing which promised gratification or amusement. At length, this man, in whose thoughts a sentiment of religion had scarcely ever found a place, happened to be passing by a hall in Dublin, where an Auxiliary Bible Society was then holding its annual meeting. Impelled only by an idle curiosity, and perhaps expecting to be amused—for his time sometimes hung heavy on his hands—he moved in at the door, and silently took a seat in a remote corner of the room, where he could mark their proceedings, as he thought, unobserved—for, to confess the truth, he dreaded the shame of being discovered in such society. Yet it so happened that, from his hiding-place, he listened to the utterance of sentiments, which, if true, made it evident to his mind that he was a condemned sinner—[strong emotion]—that when he had run his short career of pleasure, there would be nothing left to him but to lie down in everlasting burnings. He hastened out of the hall in inexpressible agony of mind, and determined to examine for himself. He did so. On every page of the Divine Book, he seemed to find it inscribed, that to him, and such as he, God was a consuming fire. Still, he read on. For the first time in his life, he knelt down and prayed, in bitterness of spirit—he eagerly sought for some ray of consolation, in the midst of a distress which had become insupportable;—and he found it. He found that which, in process of time, brought a peace to his distracted bosom which he had never known before. His eye rested on the reviving assurance, that *God was in Christ reconciling the world unto himself, not imputing their trespasses unto them;* and it calmed the tempest of his soul. [Here, the emotion of the speaker became so strong as to in tears] From that hour to the present, he has striven, amidst much weakness and infirmity, to live the life of a Christian, and to keep before his eyes the solemn account he must one day give at the bar of God; *and he desires to bear witness this day, before your lordship and this assembly, to the power of divine grace, in turning the heart of a disobedient, blind, thoughtless, irreligious creature, to the wisdom of the just, and from the power of Satan unto God.*"—The effect of this was beyond any thing I ever witnessed. The speaker was *no orator*, in the common meaning of the term; but he spoke from an overflowing heart, and carried the sympathies of every hearer along with him. His delivery was frequently interrupted by the vehemence of his own feelings, and by the expression of those of the audience—his manner was ungraceful; but there was an overpowering earnestness in it, which it was impossible to resist. I thought I never understood—or rather, never *felt* so strongly the force of that sublime mystery of Godliness, "that God was in Christ, reconciling the world unto himself"—"a faithful saying, and worthy of all acceptation."

To a vote of thanks, moved by the Bishop of Litchfield and Coventry, and seconded by lord Barham, lord Teignmouth replied in a speech of a few minutes long. He speaks in a low and level tone of voice, which is pleasing in one of his grave and venerable character. There is great calmness and self-possession in his manner. He appears far advanced in years, and stoops, from age and infirmity. When he had concluded his remarks, he introduced to the audience

Admiral Count Verhuil, a peer of France, and a deputy from the Bible Society of Paris. He is a large fine looking man.—Taking his eye-glass from his pocket, and unrolling a paper, he commenced reading an address in English, but with a pronunciation so entirely French, that it was evident he was ignorant of the language in which his address was composed. It was a little remarkable, that the persons on the right and left of the President were both admirals, who had actually commanded in fleets which were opposed to each other during the last war. Verhuil had a post in the French fleet destined to cover the invading army under Bonaparte; as lord Gambier had in the English squadron, which cruised in the Channel to oppose the expedition; and their meeting now, under the banners of the Prince of Peace, to concert measures for spreading abroad the gospel of peace, occasioned some happy allusions by the different speakers, and by lord Gambier in particular.

The next speaker was lord Bexley, who, in the course of his remarks, paid a compliment to his Right Rev. friend on his left. (The Bishop of Ohio.) Lord B. is a small man, with a most benevolent, mild expression of countenance. His hair is quite white, but his eye is quick and lively, and indicative of great mildness of disposition. He is a pleasing, though not a forcible speaker. He was followed by the Rev. Mr. Parsons; after whom,

The Rt. Hon. Charles Grant occupied the floor. Again was I delighted with his fervid eloquence, with his rich classical imagery, and inimitable turns of language and expression. Alluding to the rapid growth of the Society, he gave a very happy specimen of the climax. Had some sanguine friend of the institution ventured to predict, that within the first twenty years of its existence, it would embrace a large portion of the religious population of Great Britain; this was all which could have been reasonably expected of it in so short a time.—Should it, within that period, extend its branches into the sister island, it would afford additional reason for congratulations on its prosperity. If it should throw its limbs across the Channel, and take root in the sister kingdom, this would be matter of some surprise, as well as of thankfulness. That, within twenty years, the sacred cause of the Bible Society should penetrate and pervade the continent of Europe—fix itself in Scandinavia, in Holland, in Prussia; and be taken into the protection of the Autocrat of all the Russias;—this was a degree of success, beyond any thing which its most sanguine friends had dared to hope.—But that, in the short period which had elapsed since its birth, it should penetrate the four quarters of the globe—stretching abroad its arms over every land, and shedding every where its leaves for the healing of the nations;—this was a consummation, which had never entered the dreams of those who had watched over its birth, and it filled him with astonishment. (Applause.) "Why, my lord, here is a violation of all dramatic unity—an absolute annihilation of time—a crowding into a few years of incidents, which demand the lapse of a century. (cheers) My lord, it would not be matter of surprise, if some future, calculating philosopher—some sceptical historian, who regulated his belief in facts, by their fitness and verisimilitude, were gravely to attempt to prove, that all this could never have happened; and that the historian of the society had, from some inexplicable motive, postponed its birth for a century—

Tantæ molis erat Romanam condere gentem. (Applause.)

Nothing, my lord, can more emphatically mark its resistless and rapid progress, than the profound oblivion which now covers the enmity by which it was assailed in its infancy. At this rate, it is likely to appear in the eyes of posterity as an institution, which the hands and hearts of Britons united in rearing; instead of one, whose walls were built in troublous times, when every man wrought with his weapons in his hands; and I would propose, my lord, that some niche should be provided in the society's archives, to contain the warlike pamphlets by which its feeble existence was threatened, and the memory that it was once opposed." (loud applause and laughter.) In the earlier parts of the address of this favourite speaker, there were some fine strokes of delicate irony, to which it is impossible to do justice; but towards the close, he changed his style for another wholly grave and serious, and with a very powerful effect.—It may be added that his manner is generally vehement and emphatic, rather than graceful—his position erect and dignified; and his voice grave and well-toned.

He was followed by the Rev. Dr. Morrison, who rose amidst plaudits long and loud—it was a minute or two before he could be heard. He had just returned from China, having completed his gigantic work of translating the Scriptures into the language of that country. He is a very handsome man apparently about forty; and had with him his son, a beautiful child seven or eight years old. The Dr. alluded to the prospects of Christianity in the Chinese empire—although they were as yet by no means encouraging, he did not despair.—If the Word of God could turn the heart of a British nobleman, it could convert a Chinese idolator to Christianity. "My lord, I know little of what has been passing in the world during the last seven-my study in a remote corner of the world—I hope I have done my duty; and it remains for the society to do theirs." (Here, he laid on the table his manuscript translation of the scriptures, amidst the long and loud cheers of the audience.)

J. J. Gurney, Esq., a Quaker from Norwich, followed, in a sensible speech, of nearly half an hour long; and to him succeeded

The Rev. Dr. Wardlaw, an Episcopalian minister from Glasgow, and the able champion against Socinianism. He spoke with good sense but in a feeble voice. His health and strength appeared to be nearly wasted away. After a few observations from the Treasurer, J. Thornton, Esq.

The Rev. Mr. Brandom, the Society's Secretary, commenced an animated speech, in which he paid a handsome tribute to the memory of his predecessor in office, the Rev. John Owen. His address, although delivered too rapidly, was characterized by talent and vigour.

Sir Robert Harry Inglis, the Rev. Mr. Watson, and Sir Geo. W. Rose, next addressed the meeting successively. The latter is a man of sprightly talents; but his enunciation is too quick and embarrassed to be agreeable.

The Rev. John Townsend, who seemed to have attained, some years ago, his three score and ten, next arose, and spoke with all the vivacity of youth. I have seldom seen a more venerable looking man. His dress was of the fashion of the olden time—his head and neck were covered with volumes of snow-white hair; but his keen black eyes shone with a lustre altogether uncommon in so aged a man, from beneath a pair of large, bushy eye-brows. He said he believed he had the honour of standing god-father to the Society. A few of them were assembled in an upper room, to deliberate on the best method of disseminating the Scriptures. The institution was organized; and when it was asked, by what name it should be called, he proposed "The British and Foreign Bible Society;"—an appellation which was adopted. He spoke with uncommon pertinence and propriety; and with the force and imagination of a much younger man.

The last motion, for a vote of thanks to the noble president, for his services to the society, was made by lord Gambier; and seconded by the Rev. J. W. Cunningham, whose speech was replete as usual with poetry and figure.

Lord Teignmouth replied in a very sensible and appropriate manner; and the assembly dissolved about five.—*Epis. Watch.*

PROTESTANT POPERY.

It is recorded of Archbishop Usher, that when he held the primacy of Ireland, he proposed to the papal hierarchy of that country the circulation of a catechism, containing such elements of Christian doctrine and morals as formed the neutral territory of the universal church of Christ. His proposal was rejected; for the scheme involved a concession, that the Protestant system was not altogether heretical; and it was foreseen by the papal party, that such a junction, even on the common principles of Christianity, would not merely be a precedent for future acts of uniformity, but might, in the mean season, bring into injurious contact the two divisions of Irish religionists. This was, of course, the opinion of the Catholic party; while it is obvious, that a man possessing the unction and personal holiness of Usher could have no object on his side, but a simple desire to save the souls of his people; and therefore, to meet half-way his ecclesiastical opponents, in the spirit of conciliation, and to co-operate with them in all points not affecting the analogy of faith.

In later times, a desultory attempt towards a coalition between the Papal and Reformed communions, was made by Archbishop Wake and Dupin; which I mention, in connexion with the preceding notice, merely to remind those of my readers who have perused the correspondence, in the appendix to Mosheim, how considerable a portion of our Thirty-nine Articles was allowed by Dupin to be consistent even with his views of orthodoxy.

When the lights of the Reformation had risen high in the heavens, men, and especially religious men, began to hope that thenceforward there might be difference of opinion, on subordinate points, without dissension; that Luther, Zuingle, Calvin, and Melancthon, might be allowed to circulate and defend their minor creeds, while they, and all their adherents, practically owned one faith, adored one Lord, and were admitted within the visible church by one baptism. And in the golden age of renovated Christianity, the faithful knew better where they agreed than where they separated. They never pretended to perfect uniformity of sentiment, while their common tenets demanded a spirit of co-operation in diffusing the Gospel of Jesus Christ over a miserable world.—But, as in all great revolutions, the energy of the early Reformers too speedily evaporated; and when the Protestant party were no longer in danger of martyrdom, but succeeded, at length, to the honours and affluence, or indeed only to the security and quiet, their persecutors, Anti-christ arose in another and a more specious form; and, to this hour, our ancient enemy has made inroads upon some of the purest churches of Christendom, to an extent not always suspected by the successors of Luther, Cranmer, Knox, and Calvin.

I allude chiefly, in the above remarks, to the spirit of intolerance and exclusion so natural to the human mind, and so apparent in every communion which confers upon its officers the envied privileges of authority. My reflections have originated in the perusal of a little work already noticed by one of your correspondents, entitled, "Thoughts on the Co-operation of the Laity with the Clergy, in the Support of Religious Institutions, the Dispersion of Religious Tracts, Visiting the Sick, &c. By an Incumbent of the Diocese of Canterbury." The object of the writer is to exclude from circulation, by churchmen, all tracts and treatises not impressed with the *legatur* of the Society for promoting Christian Knowledge. In the selection of books, he says, "The first question of the cautious churchman might be, Are these books to be found in the catalogue of the Society for promoting Christian knowledge? If they are not, without going the length of considering them to contain matter clearly objectionable, still it may be taken as a good reason why the lay-member of the establishment should decline to make use of them.

Men talk familiarly about the principles of the Established Church, as though she held none common to the rest of the Christian world. As Episcopalians, we are, it is true, opposed to the Congregational discipline; as Pædobaptists, we are separated from the party of Robert Hall and Andrew Fuller; while our seventeenth article is, at least, a mistaken theory in the view of Arminians. But the United Brethren equally with us hold Episcopacy [illegible] would readily subscribe our creed on election. Distinct, however, from these controverted topics, are principles where all the children of the Reformation, whether born in Great Britain, the Netherlands, Moravia, or the Genevese territory, may meet and embrace each other. For an interview of this kind I would plead. Let us leave behind, for a moment, the mitre and the baptistery, and take our station on a point once occupied by Archbishop Usher, when he invited monks to cast aside their cowls and girdles, and to consult, on neutral ground, how he and they might mutually co-operate as a society for promoting Christian knowledge. The proposal, however, is, I fear, visionary. The spirit of Protestant popery has survived the age of Usher; since some, alas! exult in their emancipation from papal slavery, while they would willingly bring into captivity men as free-born as themselves.

Amidst this confusion, strange attempts are made to compel our church to minister to the exclusionary acts of certain among her officious defenders. "The organ," says the Incumbent, "through which our National Church speaks to the public, and by which it gives its sanction to all publications connected with the religious instruction of the poor, is the society for promoting Christian knowledge." (p. 30.) I take leave entirely to deny this idle statement. The National Church is no more represented by the society than the army and navy are represented by the United Service Club. Society is the organ of the Church, exactly to the same extent, (that is, to no extent at all,) as in a recent instance were the Roman-Catholic prelates of the United Kingdom, when they undertook to explain authoritatively her principles, the organ of *their* church. They were asked when they had obtained the regular sanction of the pontiff and his conclave; as I would ask now, when the legislature invested the Society for promoting Christian knowledge, or any other society, with ecclesiastical power—a power which the society itself has certainly never claimed.—*Christian Obs.*

LAMBETH ARTICLES.

The disputes respecting church-discipline subsiding for a while about 1595, another arose on the subject of Predestination.

On this occasion the Archbishop had the chief direction in drawing up Nine Articles, which obtained the name of "Lambeth," from the session of the Committee in his palace. The Committee itself was composed of Dr. Bancroft, who had been advanced to the See of London, and Vaughan, bishop of Bangor, with Tindal, dean of Ely, Whitaker, president of Queen's College Cambridge, and some other learned divines, under the superintendence of Whitgift. The Articles are of decidedly supralapsarian character, and strongly contrast with the Theology of a succeeding age.

Of these articles Dr. Whitgift declared, "I know them to be sound doctrines, and uniformly professed in this Church of England, and agreeable to the articles of religion established by authority." Whatever diversity of sentiment may exist on this declaration at the present day, it was sanctioned by the other Archbishop. The articles were then forwarded to Cambridge, where they were highly approved by the whole University, with design to settle some disputes originated by Barret, and Peter Baro, a Frenchman, Lady Margaret's professor of divinity, who maintained opposite opinions. The Primate recommended that the doctrines they contained should be taught in the schools, and preached in the pulpits; notwithstanding his consciousness that such a measure was disagreeable to the Queen.

[*London Christian Guardian.*

A DILIGENT BISHOP.

Who is the most diligent bishop or prelate in all England that passeth all the rest in doing office? I can tell you, for I know who it is: I know him very well. But now I think I see you listening and hearkening that I should name him. Then it is one that passeth all the others, and is the most diligent prelate and preacher in all England: and will you know what it is? I will tell you,—it is the devil.—He is the most diligent preacher and prelate of all others, he is never out of his diocese; he is never from his cure, he is ever in his parish; there was never such a preacher in England as he. In the mean time the prelates take their pleasure; they are lords and no labourers; therefore, ye preaching prelates, learn of the devil to be diligent in doing your office. Learn of the devil, if ye will not learn of God and good men; learn of the devil I say.—*Bp. Latimer.*

GOOD FORM OF PRAYER.

To show that the weak performance of prayer is better than none at all, an old author tells the following story of "an ignorant papist dwelling in Spain."

"He perceived a necessity of his own private prayers to God, besides the Pater nosters, ave Marias, &c. used in the Romish church. But so simple was he, that how to pray he knew not; only every morning, humbly bending his knees, and lifting up his eyes and hands to heaven, he would deliberately *repeat the alphabet.*

'And now,' said he, 'O good God, put these letters together to spell syllables, to spell words to make such sense, as may be most to thy glory and to my good.' And so [says the old writer] let us do too, if we cannot pray as we would, or as we ought, let us fall to this poor man's alphabet."

INFIDELITY.

In the city of New York, it would seem that a systematic effort is to be made to brave the public opinion, and hurl defiance at the laws of God and man. A club, called by a misnomer, "The Free Press Association," has been formed, which, among other "laboured deeds of hard earned infamy," meet every Sunday morning and afternoon for the avowed purpose of profaning the Sabbath of the Lord by profane songs, which they call "odes to nature;" by retailing Voltaire and Paine's [illegible] delivered from a mock pulpit; over which is suspended a portrait of Tom Paine, their prophet and deity, together with a painting of Indians, women and children in a state of "nature."

[*Nat. Phil.*

REVIVALS IN KENTUCKY.

Versailles.—An interesting work has commenced in the town and neighbourhood of Versailles, Woodford county. At a Sacramental meeting at that place, which closed on Tuesday of last week, sixty-seven persons were admitted into the Church on a profession of their faith and repentance; and a very considerable number of others came forward as anxious inquirers.—*West. Lum.*

Pisgah.—At a Sacramental meeting in the Pisgah Church, Woodford county, on Sabbath before last, about forty persons sat down at the Lord's table for the first time; making upwards of sixty who have been received into the communion of that Church since the commencement of the revival in December last.

[*Ib.*

Paint Lick.—Thirty-eight persons have been added to the Paint Lick Church, Garrard county, since the first of March; making in all one hundred and three, since the meeting of the Synod last fall.—*Ib.*

Lebanon.—Thirty-three were added to the Church at Lebanon, Washington county, on the fourth Sabbath in March; making about ninety to that church since the meeting of Synod.—*Ib.*

Springfield.—About twenty were added to the Church at Springfield, Washington county, on the first Sabbath in March.—*Ib.*

Mount Pleasant.—At a late Sacramental meeting at Mount Pleasant, Harrison county, we learn, that about twenty were admitted to the privileges of the Church for she first time, making between seventy and eighty that have been added to that Church since the first December last.—*Ib.*

Flemingsburg.—At a Sacramental meeting in Flemingsburg, on the last Sabbath in March, sixteen were received into the church, making in all since the revival commenced, about ninety-three.—*Ib.*

CHURCH IN NEW YORK.

The following is an extract from the Report of the Board of Managers of the New York Protestant Episcopal Missionary Society, at its last Annual Meeting.

"The Episcopal Church in the state of New York consisted, twenty years ago, of about seventy-five congregations, thinly scattered over that part of the State which was then settled. In the course of time that district of country, which, at the period alluded to, was an uncultivated wilderness, has become thickly inhabited, and is at the present day, flourishing under the industry and enterprise of an intelligent population. The ecclesiastical authority of the diocese foreseeing the increasing importance of this beautiful section of the State, with a zeal and ardour commensurate with so good a cause, determined to send missionaries into that their new and growing district. Being fully aware that those who led the way in redeeming the wilderness, are almost without exception persons who require all that they possess to provide for the positive wants of animal life, and can spare nothing from their little store for the support of the ordinances and social worship of God, they commenced that course of benevolent policy which has been the principal means of giving to the church of our choice an exalted station among the religious denominations of this State; they did, as the gradual increase of the population required it, increase and extend their efforts, until at the present time, we have in this diocese one hundred and fifty-seven congregations, most of which are flourishing, and all respectable for the numbers and piety of their members. This result has been produced through the blessing of God, by missionary exertions, combined with the active and untiring devotion of a faithful Episcopal supervision. Had those who first established, and who for so many years have prosecuted our missionary institutions, been indifferent to the spiritual wants of their brethren in the new settlements, how different would be the aspect of our church at this day. It is to missionary efforts principally that we owe so much; and it is to missionary efforts chiefly that we must look for a continuance of our prosperity."—*Luth. Mag.*

QUARTERLY VIEW OF THE STATE OF RELIGION IN COLLEGES.

There are indications for good in several of the Colleges, but nothing like a great and powerful revival has yet taken place, so far as we can learn in any of them. The intelligence which is most cheering is from Yale and Amherst Colleges. In the former there was more than usual solemnity soon after the late concert. In the quarterly letter of the beneficiaries, dated April 14th, they say, "Though we cannot say that this divine Agent has been operating in all his power and glory; though we cannot look about us and recognize multitudes of our once thoughtless companions, now as heirs of the heavenly inheritance; yet we rejoice in being able to say that the Lord has been in the midst of us, and brought here and there one to the knowledge of himself. Seven or eight of our number we believe give evidence of having passed from death unto life, and a few others are more or less concerned for their souls.—We have reason to believe, that the Lord has not forsaken us—that he is yet waiting to be gracious—and that if the Church does but "hold forth the word of life" by a holy example—if Christians unite deep humility and a sense of dependence on God with vigorous and decided Christian effort, we shall witness great things. We have many things to encourage us. Many are willing to listen to Christian conversation, and are ready to attend meetings of inquiry. The work of God continues in the city also with increasing interest, which we trust will have a favourable influence on the members of the Institution."

In Amherst College the prospect is animating. An officer of the College writes, under date of April 5th, "I hardly dare to mention it, but there is at this moment an unusual degree of feeling on the subject of religion in college. A few of the impenitent are serious. Pray for us, and engage all who love Zion to pray for us." More recent [illegible] and as having already issued in the hopeful conversion of two members of College.

In several other colleges, the pious students are much engaged. Communications from some of them state that the influence of the late concert has been obvious and salutary.—*Quarterly Journal.*

NOTES ON COLLEGES.

Williams College.—Besides 31 students who profess religion, several others are regarded as truly pious. The same remark applies to other colleges. In addition to 13 beneficiaries of churches or societies, there are a number of other indigent young men who receive assistance from the funds of the College in their tuition.

Yale College.—Arrangements are making to remit the tuition of indigent young men under the patronage of Benevolent Societies, who may resort to this College for their education. The situation of such young men will be, hereafter, in this respect, as easy at this College, as at any other. The [illegible] of the College have recently formed a society for raising funds, which promises to afford valuable aid.

Jefferson College.—Prior to founding the College, the institution had been in operation as an Academy, and was the first of the kind established west of the Alleghany. While an academy, many students received an education, to the same extent as is usual in Colleges. Including those who received their education here prior to 1802, the whole number of ministers educated is 200. Of the graduates, [illegible] are now students in Theology, in different stages of their progress.. This College has principally depended for endowment and support, on the religious community. About 6000 dollars have been given by pious individuals for the education of poor and pious youth. There are College funds, in addition to the amount of 7000 dollars.

William and Mary College.—Few of those who have completed their education have received a regular diploma, owing to peculiar circumstances. The college has suffered a long depression, but it is now rising and its prospects are flattering. Of the 106 students put down in the table, 54 are said to be in "the classical" and 52 in "the scientific" department. The number in the latter department has, in little more than a year, increased fourfold.—*Q. J. Am. Ed. So.*

ASSOCIATED INFLUENCE.

At a meeting of the citizens of Adams county (Mississippi) on the 8th of March, an association was formed of gentlemen who resolved to exert their *united* influence, and use every honourable and lawful means to suppress the murderous practice of Duelling.

New York P. E. Missionary Society.—More [illegible] thousand dollars have been collected within the three months in the city of New York [illegible] funds of this society.

Philadelphia Recorder.

PHILADELPHIA:
SATURDAY MORNING, MAY 17, 1828.

Philadelphia Bible Society.—This flourishing and efficient institution, held a meeting in St. James' church, on the evening of Wednesday the 7th inst. It was the twentieth anniversary.—The meeting was opened with prayer by the Right Rev. Wm. White, its president, and one of the founders of the institution.—The Report was read by the secretary, Rev. Dr. Mayer.

Dr. Staughton moved that the Report be accepted, and followed his motion by an animated address.—The motion was seconded by Rev. Thomas Allen, who also addressed the meeting. A resolution congratulating the friends of the society on the success of its late extended operations was presented by the Rev. Mr. Chambers, and seconded by Dr. Mitchell. These gentlemen also participated in the discussions by which the meeting was enlivened.

It appears from the Report that eleven thousand six hundred and forty-two Bibles and Testaments have been distributed to Auxiliary Societies, Sunday schools, &c., during the last year—one hundred Bibles and two hundred Testaments have been sent to Valparaiso, and a larger number to Vera Cruz.

Our readers will remember that on the 17th of last September, a resolution was adopted to supply all the destitute families of the state in three years. A committee was then appointed to devise and direct the measures by which this resolution was to be carried into effect. They entered immediately, and with vigour upon their work. On the 22d of September, an address to the inhabitants of the state generally was adopted. It was circulated in German as well as English. Twenty-five hundred copies were printed in a pamphlet form. Funds to the amount of twelve thousand and seventy dollars were subscribed;—and it deserves to be recorded as an honourable demonstration of the fact that the christians of this city are not behind their neighbours nor the spirit of the age, in liberality, that $10,000 of this came from ten individuals, each of whom subscribed $1000.

A public meeting of the citizens of Philadelphia was called on the 2d of October, the result of which was an universal and united expression of approbation in reference to the adventurous undertaking in which the society was engaged. Men of all classes and denominations came forward with promptitude and spirit to the work of charity, some impelled by a sense of religious obligation, some from patriotic motives, and some under the influence of both. Four thousand two hundred and ninety-eight dollars were in a short time collected, and an impulse given to the cause which cannot fail to secure its final triumph.

Agents and travelling committees, have since been sent into almost all quarters of the state. A general enthusiasm in favour of the undertaking has been awakened. The presbytery of Huntingdon have engaged to supply the counties of Huntingdon, Centre, Clearfield, and Mifflin. An association, to aid the Society in this particular object, has been organized at Pittsburgh, which takes charge of sixteen counties in that section of Pennsylvania. The Susquehannah Society at Milton, has pledged itself to supply Lycoming, Columbia, Union, and Northumberland, besides having transmitted a donation of $500. The Cumberland Society undertakes the work for Cumberland and Perry; and a large majority of all the counties in the state have resolved that their own population shall be supplied, and are at this moment actively engaged in fulfilling these generous obligations.

Public meetings of the citizens at large have been held in Huntingdon, Adams, Armstrong, Westmoreland, Bedford, York, Delaware, Columbia, Bradford, and Tioga; and an active correspondence is kept up with all parts of the state.

The work of supplying the county of Philadelphia, is just completing. The city has been supplied some time since. Twenty-four hundred families were found within its limits without the oracles of life.

The whole amount of the issues of the Society, since its commencement, is 136,217.

Such are the operations of this honourable and efficient institution during the last year. It is considerably short of that period since the resolution to explore and supply the whole commonwealth of Pennsylvania was adopted; and already the accomplishment of their undertaking has been secured beyond the possibility of a doubt. It is not extravagant indeed to say that more has been done since the 17th of last September than from that period up to the original organization of the Society. A moral power has been brought to bear upon our heterogeneous and torpid population, and a moral impression has been produced, which two years ago the most sanguine could not have anticipated. The whole movement is one which clothes itself in the splendour of some brilliant romance; and yet it is taking place before our eyes; it appeals to the evidence of our senses; it is impossible for the most coldly sceptical to doubt, however they may deride it. Thus it is that the providence of God is, for the encouragement of his people, making that sober substantial fact to day, which yesterday, could only have been contemplated as a magnificent fiction.

We would take the freedom to make a single suggestion to those who are engaged in this charitable enterprise. There is one engine, and only one which has power enough to accomplish it. By that it can be easily achieved. It is the *influence* which the Philadelphia B. S. may exert upon other similar institutions throughout the state—let this be fairly, and systematically exerted, through the press, and pulpit, and by travelling agencies, and a triumphant consummation of their efforts will be secured. Two facts should constitute the basis of their operations. 1st. That each community has the means of supplying its own wants. 2dly. That such an *influence* may be exerted on each as to induce it to employ those means. A large sum of money has been collected in this city. If it be expended on Pennsylvania without an ultimate return it will be almost thrown away. It will be giving to those who do not stand in need of our charity.

An association of young men was lately formed amongst us to aid the Philadelphia Society in its efforts upon South America. They bring with them to the work all the freshness and enthusiasm of youth. Let them so subordinate their energy to the parent institution as to aid in making its *moral power* bear upon each separate community. Each will then afford the resources that are necessary to respond to its own necessities; and the funds which have been gathered in Philadelphia, may be poured out like a flood of blessings on the desolate population of South America.

Virginia Bible Society.—We mentioned some time ago that this Society had resolved to supply the state of Virginia with Bibles, within two years. We see from a Richmond paper that it was addressed, at its late annual meeting, by the Rt. Rev. Bishop Moore, (its venerable President) and the Rev. Messrs. Converse, Hammet, Taylor, and Mr. D. J. Burr. The members of the Society, says the paper from which this notice is received, though accustomed to worship at different altars, appeared sensible of the interesting relation which they sustain towards each other, as members of the Church of Christ, drawn together by that common bond which unites in one family all the redeemed on earth, and in heaven.

Youths' Tract Society.—We publish a short notice of the last anniversary of this interesting little society.—We have been obliged to curtail, in some degree, the account which was sent to us; and allude to it here, only for the advantage of saying that it is a good, and as far as we know, somewhat novel method of conducting the anniversary of a Youths' Society, for the juvenile members themselves to manage its public celebration. If the speakers are judiciously selected, and perform their parts well, it will impart interest to the proceedings, of a very peculiar kind.

British and Foreign Bible Society.—The account of an anniversary of this venerable society, which we take from the Episcopal Watchman, comes very apropos at this season of religious jubilee. It is full of life and spirit, and gives a very pretty view of a meeting of a popular society in the metropolis of Britain. The tide of generous enthusiasm which seems to have flowed over the whole assembly must have been as refreshing to themselves, as it probably was to the moral deserts which it was designed to fertilize.

General Missionary Society.—On Tuesday evening last a discourse was preached before the Board by Rev. J. M. Wainwright, D. D. of New York. As this discourse is to be published, and as it is our purpose to consider at large the whole subject when we can do so with this sermon as a text; we shall only say, that we listened to the discourse of Dr. Wainwright with unqualified satisfaction. His statements appeared to us sound and energetic, and we are gratified in perceiving a new spirit rising up in the Church, which may yet wipe off the disgrace so long lying on her, on the score of missionary enterprise.

Church Music.—We have had a very limited opportunity of examining the proofs of this new collection, and far as it goes, we think very highly of it. The tunes are well selected, and the harmonies arranged under the review of the best masters. We trust that it will be received with universal favour.

For the Philadelphia Recorder.

YOUTHS' TRACT SOCIETY.

The second anniversary of the Youths' Tract Society of Philadelphia, was celebrated on Tuesday evening 6th May, in the lecture room of St. Andrew's Church, before its members, patrons, and a large and attentive company. At 8 o'clock the chair was taken by S. A. Mercer, the president, and the exercises introduced by singing; after which the throne of grace was supplicated by the Rev. T. G. Allen; the Treasurer's report was then read, followed by [illegible] proceedings of the Society during the past year, by Laurence English, the Secretary.

Resolutions were offered for accepting the report, and demanding that more active and vigorous exertions be made by the members to augment the interests of the Society, and to promote its great and noble design—these resolutions were unanimously adopted; and which upon being offered and seconded, were accompanied by interesting and appropriate addresses from four of the members, Claxton, Burns, Clarke, and Ellmaker. The meeting was also addressed by the Rev. Mr. Allen, who encouraged the members to persevere in the prosecution of the benevolent object for which they had associated themselves, and asked those present to aid the Society in carrying its plans into effect. The total amount of receipts of the past year was $45,38 and 4786 Tracts or 33,502 pages had been circulated. The Society enrols 74 members, and the Juvenile Tract Society, its auxiliary, has 20 female members. The funds of the Society were considerably increased by the liberality of those present at the anniversary, and it is anticipated that during the present year, it will be enabled to act more extensively, and more efficiently, in giving circulation to these little messengers of mercy.

The Society meets on the first Tuesday in every month, in the lecture room of St. Paul's Curch, Pear street.

JUVENILE MISSIONARY SOCIETIES.

The visit of Messrs. *King* and *Kirk* to this city, has occasioned, we understand, the formation of two new Missionary Societies, of rather unusual interest, because they were originated spontaneously by children, and are composed of persons under 14 years of age. They are called a *Male* and *Female* Juvenile Missionary Society.—*Philadelphian.*

THE ANNIVERSARIES.

The past week has been a season of peculiar interest to Christians in this city, as well as to the multitudes assembled here from abroad. It is believed, that on no similar occasion so large a number of clergymen have been assembled—probably between 200 and 250.

The American Bible Society shows an increase of $10,687 05 above the receipts of the former year,—the whole amount being $75,879 93; and an increase of 37,550 in the number of Bibles and Testaments printed, the whole number being 118,750.

The receipts of the Home Missionary Society are greater than those of the preceding year, by the sum of $1,658 58—the whole amount being $19,799 28.—The number of missionaries aided, has been increased from 169 to 201.

Apart from the funds received for scholarships, the receipts of the Am. Education Society have increased in the sum of $2,224 58, exclusive of what has been received by Branches not reported. The total receipts, with the exception mentioned, are $33,017 59. The number of beneficiaries taken under the Society's patronage the past year, is 91--previous year 35.—Whole number of beneficiaries, about 300.

The receipts of the American Tract Society have amounted to $45,134 58, which is an increase of $14,721 57. The number of pages printed, exclusive of covers, and also exclusive of 5,208,000 pages of Children's Tracts, is 53,667,000, being an increase of 17,858,500.—*N. Y. Obs.*

From the New York Observer,

AMERICAN TRACT SOCIETY.

ABSTRACT FROM THE THIRD ANNUAL REPORT.

The Report begins with a brief allusion to the extraordinary operations of the past year in extending the circulation of the Holy Scriptures, increasing the number of Missionaries in our own and foreign lands, multiplying the number of Sabbath Schools, and promoting the better observance of the Sabbath. Equally signal have been the smiles of Providence upon the efforts for the circulation of Religious Tracts: insomuch that, although the results of the previous year were so great as to be attributed by many to the excitement of novelty or some other temporary influence, they are only to those of the year now closing, as three to five.

(*Publishing Committee.*)

In the German language, which in some portions of our country is extensively spoken, *twenty-four* Tracts have been stereotyped and published; *three* have been printed in the Hawaian languge for circulation at the Sandwich Islands; and two, together with the Ten Commandments and four handbills, in Italian, for circulation in the Island of Malta.

Besides the above in the duodecimo form, *sixty-five* Children's Tracts have been stereotyped, and most of them printed.

Through the liberality of four respected friends of the cause, of as many different denominations, who contributed $800 for the purpose, that excellent work, "Doddridge's Rise and Progress of Religion in the Soul," has also been stereotyped and printed, and will be sold at the low price of 37 1-2 cents per volume.

Of the American Tract Magazine, 5000 copies are issued monthly. The Christian Almanac, for 1828, was published in *twenty distinct editions*, one of which was fitted for general circulation throughout the United States, and the others to the meridian and latitude of the following places respectively: Boston, Hartford, Albany, Rochester, Utica, New York city, Philadelphia, Pittsburgh, Baltimore Richmond, Charleston, Raleigh, N. C., Augusta, Geo., Huntsville, Alab., Washington, Alab., New Orleans, Nashville, Cincinnati, and St. Louis.

AMOUNT OF PUBLICATIONS PRINTED.

During the year ending May 1, there have been printed—

	Tracts.
In the English language	3,906,000
In French	50,000
In Spanish	55,000
In German	144,000
In Hawaiian	65,000
In Italian	6,000
Children's Tracts	239,000
Boatswain's Mate, 2000 copies	14,000
Bound volumes of Tracts, 17,000 in number,	560,000

Of 40 of the Tracts, 20,000 copies of each have been printed during the year; of 26, 24,000; of 7, 32,000; of the "Way to be Saved, 40,000; of "Quench not the Spirit," 44,000; and of the "Swearer's Prayer," 64,000.

Total No. of Tracts printed during the year,	5,019,000
Do. since the Society was formed	8,854,000
Whole No. pages 12mo. Tracts printed the past year, not including 12,760,000 pp. of covers	53,667,000
Whole No. pp. Children's Tracts printed the past year	5,208,000
Whole No. copies Am. Tract Magazine	40,500
Do. Christian Almanac, printed at the Soc. House	123,900
Of the Rise and Progress, (560,000 pages,)	2,000
Whole No. pp. 12mo. Tracts *distributed* the past year	46,321,784
Do. since the Society was formed	74,701,516

The *gratuitous* distributions of the past year have been as follows:—

	Pages.
To the Sandwich Islands	645,000
To the Mediterranean	269,000
To other foreign lands	91,238
West and South of the Alleghanies	976,138
To other parts of the United States	611,602
Total gratuitous distribution	2,602,978

In connexion with these facts it is interesting to state, that a few days since the Committee voted an appropriation of $300 to the Rev. Jonas King to be employed by him in procuring translations of the Society's Tracts into Modern Greek, for distribution under his direction in his contemplated mission to Greece. It is understood that a number of such translations have already been printed at the American Mission Press in the Island of Malta.

The Committee express their conviction that far more ought to be done in the work of gratuitous distribution, and assure the Christian public that nothing but means is wanting to enable them to disperse millians of pages every year among those who enjoy very few, if any, of the privileges of the Gospel.

State of the Funds.

There has been received during the year, for Tracts sold,	$32,670 20
Donations from Branches and Auxiliaries,	4,585 03
from 117 life directors,	3,106 00
from 168 life members,	3,408 01
Annual subscriptions, &c.	1,365 34
Total receipts of the year,	$45,134 58
There has been expended during the year, for paper,	$18,229 01
Printing, stereotyping, engraving, folding, stitching, &c.	21,310 91
Correspond. Secretary and Gen. Agent, the Depository, and three Assistants,	1,856 08
Travelling Agents,	1,932 52
Expenses of Gen. Depository, postage, taxes, fuel, and all other expenses,	1,806 06
Total expenses,	$45,134 58

It appears from this statement that all the funds received have been expended, leaving the Society entirely dependent upon the Christian public for the means of carrying forward and extending its operations. On closing the accounts of the year, there were bills then due to the amount of $711 64; and the Society was under additional obligations, chiefly for paper, which must be met previous to October 1, to the amount of $10,220 92.

Work of Grace in the Society's House.

During several months of the past year an interesting work of grace has been apparent among the females employed in printing, folding, and stitching Tracts in the Society's House. Since the commencement of this, 41 different individuals have been employed in these departments of labours, 15 of whom were previously members of the church. Of the remaining 26, *eighteen* now cherish a hope in Christ, and most of them have connected themselves with churches of different evangelical denominations in the city. A similar blessing, and simultaneous in its progress, has been witnessed among the young women employed at the House of the American Bible Society.

Branches and Auxiliaries.

Among other Branches of the Society is one in each of the six principal cities of the United States: Boston, New York, Philadelphia, Baltimore, Charleston, and New Orleans. That at Boston has between 500 and 600 Auxiliaries; has procured from the Depository of the Parent Society, the past year, more than 7,000,000 pages of Tracts, and remitted to its treasury $7,229 78, including an unconditional donation of $1000, and donations for specific objects to the amount of $906 25 more. The New York City Branch, distributed during the first year of its existence, 2,368,548 pages of Tracts; and its remittances to the Parent Society, during the year ending May 1, have been $1,585 45. The Philadelphia Branch has already recognised 153 Auxiliaries, and remitted to the treasury of the Parent Society, $3,984 38. It has also resolved, quite recently, that, with reliance on Divine aid, an Auxiliary Tract Society shall be formed in every inhabited township, and every congregation that will grant permission, in the States of Pennsylvania and Delaware, before the 1st of January, 1830. The other Branches are also prosperous.

The number of new Auxiliaries, formed during the past year, is 268; making the whole number of Branches and Auxiliaries: 640, exclusive of those connected with the Society's Branches and Auxiliaries. Of these, 76 are in Connecticut, 215 in New York, 61 in New Jersey, 77 in Virginia, 65 in States and Territories West of the Alleghanies, and the remaining 146 in other States of the Union.

Blessing of God on the Society's Publications.

The Report records a great number of interesting narratives, illustrating the happy effects of Religious Tracts, all of which have been communicated, either to the Society, or its Auxiliaries, *within the past year.* Among other instances, of which the particulars are given, it appears that they have been blessed to eight intemperate persons; twelve profane swearers and Sabbath-breakers; several Universalists, including one whole family, except the father; three persons in affliction; three fathers and mothers of the same households; three individuals who are now ministers of the Gospel; five seamen; four lukewarm professors; two infidels; six irreligious and thoughtless youth; and in six cases, have either occasioned revivals, under the blessing of God, or been eminently instrumental of promoting them. And yet there is reason to believe that this is but a small part of the amount of good which has been effected by their instrumentality, either in places from which the particulars have not been communicated, or in the general influence exerted in preparing the minds of hundreds and thousands for the reception of the truth in years to come.

AMERICAN BIBLE SOCIETY.

TWELFTH ANNUAL REPORT.

Abridged for the New York Observer.

This Report begins with an appropriate allusion to the death of Tilghman, Worthington, Phillips and Clinton, four of its Vice-Presidents, who, within the past year, have been removed from the land of the living: and also of the death of Thomas Eddy, of the Society of Friends, who was one of its Managers.

Mention is then made of the resignation of the late President of the Society, the Honorable John Jay, on account of age and infirmities, and the election of the Honourable Richard Varick, in his stead. Also, the resignation of William W. Woolsey, Esq. as Treasurer, and the election of John Adams, Esq. in his stead.

Life Directors and Life Members.

In the course of the past year, 21 have been added to the number of Life Directors, and 123 to the number of Life Members; making the aggregate of the former, 179, and of the latter, 1,113.

New Auxiliaries.

In the last Report, the number of Auxiliary Societies was stated to be 547: to which number, 44 have since been added, making the total number at the present time, 591. Of these new Auxiliaries, 1 has been formed in Connecticut, 16 in New York, 2 in New Jersey, 1 in Delaware, 1 in Maryland, 1 in the District of Columbia, 2 in Virginia, 1 in North Carolina, 4 in South Carolina, 1 in Georgia, 5 in Ohio, 2 in Kentucky, 1 in Tennessee, and 6 in Indiana.

Receipts.

The receipts of the past year, from all sources, have amounted to $75,879 93; being an increase of $10,687 05 over those of the preceding year. Of this sum, $44,603 48 was received in payment for books, $2,240 towards liquidating the debt on the Society's House, [illegible]

Books Printed.

The whole number of books printed during the year, or which are now in the press, is 118,750. Of this number, 65,250 are English Bibles, and 53,000 English Testaments.

The stereotype plates for a Sunday School Bible and Testament have been completed, and books printed from them, highly satisfactory to the Board, as they doubtless will be to the public generally.

The Mohawk Gospel mentioned in the last Report is still in press. The delay arises from the circumstance that those who speak this language, and who alone are qualified to correct the proof-sheets, live at a distance, in Canada. Some of the sheets were forwarded for correction several months since, and as the Board are informed, have proved to be very acceptable and useful. It is expected that the whole Gospel will be published in the course of the ensuing summer.

Books Issued.

From the 1st of May, 1827, to the 1st of the present month, there have been issued from the Depository 73,426 Bibles in English, 57,053 Testaments in English, 1,643 Bibles in Spanish, 1,447 Testaments in Spanish, 299 Bibles in French, 270 Testaments in French, 31? Bibles in German, 88 Testaments in German, 43 Bibles in Welsh, 10 Bibles in Dutch, 1 Gælic Bible, 11 Testaments in Portuguese, 4 Mohawk Gospels. Making a total of 134,604 copies, which is an increase of 62,996 over the issues of the previous year. The total number distributed since the formation of the Society in 1816, is SIX HUNDRED AND FORTY-FOUR THOUSAND TWO HUNDRED AND SEVENTY-FIVE.

Of the issues of the present year, 127,347 have been by direct sale, and 7,260 as gratuitous distributions.

Society's Presses.

At the beginning of the past year, when the extraordinary impulse in favour of the Bible commenced, the Managers took vigorous measures to enlarge their means for multiplying copies of the Scriptures. At that time they had but 11 presses connected with the establishment, and these of the kind worked by hand. This class of presses has been increased to 20. Here they have been obliged to stop; for their house would contain no more, and at the same time leave room for the other operations of the Society. Finding themselves thus straitened, they have recently procured additional ground, and are about to commence the erection of another house, which will be completed in the coming July. In this House are to be placed 8 presses, worked by steam-power, (equal to 20 of the former kind;) together with 20 hand-presses now in their present building, which must be removed from the present house, to give additional room for binding. When these changes are made, the Board expect to be able to print at the rate of 300,000 copies per annum!

Agents.

The number of Agents employed by the Society the past year, is 11. They have directed their efforts rather to the formation of Auxiliaries and Branches than to the collection of funds, and in this work much has been accomplished.

Foreign Distributions.

The principal part of the foreign Scriptures mentioned above have been sent to the Mexican and South American States, and to the West India Islands. To a gentleman going to Matamoros and Mexico, were committed 200 Bibles and 300 Testaments for distribution, from whom no return has yet been received. The American Consul at Mazatlan, on the Western coast of Mexico, thus writes to the Corresponding Secretary in respect to some Spanish Bibles which had been sent to his care, "It gives me much pleasure to advise you that the shipment of Bibles and Testaments comes very seasonably, and that I shall have no difficulty in finding purchasers immediately for the quantity you have sent." The Report states that no Bibles have ever before been sent to that part of Mexico.

To four other places in Mexico, viz: Tampico, Sattillo, Puebla, and Mexico city, Bibles have been sent within the past year, and also several boxes to Colombia.—The manner in which a part of these were distributed is rather remarkable. The vessel being wrecked in which they had been shipped, they were plundered by the Indians, carried to Maracaibo, and there sold at a high price to such as wished to purchase.

At the request of Mr. Parvin, at Buenos Ayres, 271 Spanish Bibles were sent to his care for sale or distribution, and 274 to a correspondent at Monte Video, in Brazil. Others have been sent to Matanzas and Port au Platt, in the West Indies, and a small quantity in Dutch and English to St. Thomas,—designed principally for the supply of families whose Bibles had been destroyed the preceding year by a distressing fire in that Island.

A few days since, the Managers voted $500 to supply the Rev. Jonas King with copies of the Greek Scriptures for distribution in his contemplated visit to Greece.

Following the principles of the British and Foreign Bible Society, the Managers, some time since, procured stereotype plates for the Catholic Bible, designed for distribution in parts of South America, where the common Bible would not be received.

The late discussion in Great Britain as to the lawfulness of circulating the Apocrypha in connexion with the canonicial books, even for good purposes, has raised a similar question among the Managers of this Society. To perpetuate that harmony which so happily prevails among their Auxiliaries, and prevent an evil which has shaken the British and Foreign Society as with the heavings of an earthquake, the Board have with great unanimity resolved that no books containing the Apocrypha, shall hereafter be issued from their Depository. The plates of the Spanish Bible (the only one containing the Apocrypha,) are, therefore, to be speedily altered, and the inspired books to be circulated, as their Great Author prepares the way.

BETHEL UNION.

The seventh anniversary of the New York Bethel Union was celebrated, last evening in the Methodist Church, John-street. The President of the Society, Col. S. Bleeker, took the chair, when the annual report was read by Mr. Knowles Taylor, Secretary. The meeting was addressed by the Rev. Messrs. Sanford and M'Ilvaine; Lieut. Paige, of the U. States' Navy, and Mr. Markoe. A very favourable account was presented of the success which has accompanied the benevolent efforts of the Society. We were gratified to notice, among the audience, so many of our most respectable merchants; for we cannot but think, that the moral improvement of seamen, appeals to their interests as well as their benevolence.—*N. Y. Jour. Com.*

CONFERENCE OF THE CHURCHES.

We barely mentioned last weak, the meeting of the Conference in this city, (N. Haven.) The invitation was given by the Church of the First Congregational Society, and the Church of the Tract Society united.

Delegates were present from about fifty Churches, who, together with those who united with the association as volunteers, must have amounted to nearly 100. The reports on the state of religion, the addresses, and all the solemn services were listened, to with intense interest, by as large an audience as could be convened in one of the largest churches in the State. It has been remarked by many, that the meeting had lost none of its interest by being repeated in the same community where it was held a short time since.

The number of hopeful conversions in the societies connected with the Churches represented, was upwards of 1900, besides in a number of places favoured with revivals no estimates were made. In this number are included the fruits of revival, in some cases, which commenced more than a year ago. And also the reports from the Churches in Saybrook and Haddam, which have not been represented before in this Conference.—*Intel.*

CHURCH AT CARMEL.

By the politeness of a friend, we are permitted to insert the following extract of a letter from Mr. Proctor, Missionary at Carmel. [*Cherokee Phœnix.*

"We had a very solemn and interesting meeting on the Sabbath. The congregation was large. Three full Cherokees were baptized. They live about 25 miles from us in a small town very much secluded. Some of our Cherokee members and Mr. Butric have visited them. These men appeared better than any candidates I have ever seen, all things considered. They say there are many more in that place, who are serious. They are very anxious to have some parts of scripture in Cherokee, or any Cherokee tracts. I understood, the other day, that you were about to get the Gospel of Matthew printed. Do let me know by next mail how soon we can obtain it. Many copies are wanted in this place, and I have been requested to write for them. It is a pleasing, but a singular fact, that here the Bible is preferred to the newspaper.

"The Cherokee members of this church, and those of the church at Hightower, have formed societies to hire a Cherokee brother to go as their missionary in those dark towns north of us, to carry bibles, tracts, and hymn books.—We therefore want to know when we can obtain all these things, and what will be the prices."

Similar applications with equal earnestness have been made from other parts of the Nation, and we are sorry not to be in a condition to meet the demands upon our press. The publications of Scripture, Tracts, and Hymn books, must depend entirely on the limited force now connected with the establishment; and as yet the paper has occupied the full attention of our printers. Exertions will, however, be made to supply these demands. At present our Cherokee readers will obtain Hymns, and the Gospel of Matthew through the medium of the Phœnix.

ST. ANDREW'S CHURCH.

On Sunday next, there will be three services in this Church. The morning and afternoon services at the usual hours, and the evening service precisely at a quarter before 8 o'clock.

THE CLERGYMAN'S COMPANION:
Containing the OCCASIONAL OFFICES of the PROTESTANT EPISCOPAL CHURCH, with PRAYERS suitable to be used by the Clergy of the said Church, in the discharge of their parochial duties, to which is added, A VIEW of the Qualifications and Duties of the Clerical Office, in a series of Extracts. The Second Edition, considerably enlarged. By JOHN HENRY HOBART, D. D. Bishop of the Protestant Episcopal Church in the State of New York, &c. &c.—In two volumes
Price in black calf $2,50. Sheep $2,00. Just received and for sale by J. Dobson, agent. No. 108, Chesnut Street. 3t.

POETRY.

From the London Keepsake, for 1828.

HEBREW MELODY.

In Judah's hall the harp is hushed,
Her voice is but the voice of pain;
The heathen heel her helm has crushed,
Her spirit wears the heathen chain.
From the dark prison house she cried,
"How long, O Lord, thy sword has slept?
O quell the oppressor in his pride!"
Still Pharaoh ruled, and Israel wept.

The morning breezes freshly blow,
The waves in golden sunlight quiver;
The Hebrew's daughter wanders slow
Beside the mighty Idol River.
A babe within her bosom lay,
And must she plunge him in the deep?
She raised her eyes to Heaven to pray;
She turned them down to earth to weep.

She knelt beside the rushing tide,
'Mid rushes dark, and flow'rets wild;
Beneath the plane-tree's shadow wide,
The weeping mother placed her child.
"Peace be around thee—though thy bed
"A mother's breast no more may be;
"But He that shields the lily's head,
"Deserted babe, will watch o'er thee!"

She's gone! the mourning mother's gone—
Fast to the sound of dancing feet,
And lightly bounding, one by one,
A lovely train the timbrel beat.
'Tis she of Egypt, Pharaoh's daughter,
That with her maidens came to lave
Her form of beauty in the water,
And light with beauty's glance the wave.

Oh! woman's heart is like the rose,
That glows beneath the tropic's flame
That blooms as sweet 'mid northern snows,
For ever lovely and the same.
Whate'er her rank—whate'er her lot,
Where'er her gentle influence ranges,
The art to bless is ne'er forgot,
The will to comfort never changes.

The monarch's daughter saw and wept—
(How lovely falls compassion's tear!)
The babe that there in quiet slept,
Blest in unconsciousness of fear.
'Twas her's to pity and to aid
The infant chief, the infant sage;
Undying fame the deed repaid,
Recorded upon heaven's own page.

Years pass away—the land is free!
Daughter of Zion! mourn no more!
The Oppresser's hand is weak on thee,
Captivity's dark reign is o'er.
The chains are burst—thy bonds are riven—
On! like a river strong and wide.
A Captain is to Judah given—
The babe that slept by Nile's broad side.

From the Christian Mirror.

"BE NOT CONFORMED TO THE WORLD."

Why should we love this world so well?
It cannot yield us solid joy,
At best 'tis but a broken reed,
Its pleasures surfeit or destroy.

Ambition's giddy height allures;
And honour's baubles bright appear;
While avarice, to gain its gold,
Plods anxious through the toilsome year.

Some follow fashion's fickle way,
For singularity's their scorn;
They run the road the many take,
And think the narrow path forlorn.

Be not conform'd to this vain world,
The Scripture has expressly said,
But be transform'd in heart, and mind,
[illegible]

From the Past[illegible] Journal.

CONVERSION OF A FAMILY.

Furnished by a candidate for the ministry.

During a short residence in the town of G—— in this state, I presented the tract, "*Pause and think, am I a Christian?*" to a young lady, with a request that she would give it an attentive and prayerful perusal. God was pleased to bless the reading of this tract to her awakening: for on conversing with her the next day, she had a realizing sense of her guilt and danger, and was anxious to know what she must do to be saved. I endeavoured to convince her that God was striving with her, that it was consequently a critical and solemn time with her! and that now it became her to work out her salvation with fear and trembling, while God was working in her by his Holy Spirit. A few days after this I saw her again. Her iniquities had now taken hold upon her, so that she was not able to look up; and I was peculiarly struck with the anguish and solemnity of soul that her countenance expressed. "It is deeply impressed on my mind," she said, "that God is now giving me the *last call*, and that if I do not obtain religion *now*, I never shall." I replied, "A——, I feel now more concern for your salvation than ever, as your eternal destiny may now hang on the decisions of a moment. Whence is this impression? Surely from no evil influence, surely not from your wicked heart. There can be no doubt, that this impression is made on your mind by the *Spirit of truth* and is consequently a solemn truth. God in all probability is striving with you for the *last time*, and if you grieve away the Holy Spirit, or defer the concerns of eternity, *your soul may be lost for ever*." She covered her face with her hand, and as her agitation appeared great, I thought it best to leave her alone. In about five minutes I returned, feeling an indescribable concern for her salvation. She had changed her seat, her eyes were fixed towards heaven, her face beamed with delight, and the storm within her soul appeared to be hushed. Fearing she had listened to temptations and had dismissed the subject of religion from her mind, and hoping to bring her again to solicitude about her eternal welfare, I asked her "why is it, when we know we have sinned against a holy God, and are under the curse of his righteous law, that we have so little concern about our soul's salvation." She replied, "I feel now no alarm. I am perfectly calm. I think I have found the Saviour. I think I love him. *I feel that I can trust in him.*" After cautioning her on the danger of self deception, I retired to rest, determining that, if on the morrow she offered evidence of a change of heart, I would mention it to the family in hopes that it would affect them. In the morning A—— seemed to be still resting on the Saviour, and to be greatly affected with the sinfulness and ingratitude of her past life. When the family were assembled for prayer, I read the 3d chapter of St. John's Gospel, made a few remarks on the *New Birth*, and mentioned that A—— was indulging a hope that this great work had been wrought in her soul—I then told the family that if A—— was really a christian, a separation had been made in the family that would continue through eternity, unless they repented of their sins, and became reconciled to God. The family was affected, every member being without God and without hope. They looked at A—— as if surprised at the expression of joy that beamed in her countenance. The Spirit of God came down upon that family. The father, mother, and another child became anxious to flee from the wrath to come. Soon they were all found sitting at the feet of Jesus. The family altar was erected, and there was great joy in that house.

About a year after, I passed through the place and found they were still hoping and trusting in the Saviour. The father, mother and A—— had made a public profession of their faith in Jesus Christ, and gave increasing evidence that they had passed from death unto life. "It is the Lord's work, and it is marvellous in our eyes."

New York ——, 1828. J. A. M.

THE YOUNG INFIDEL.

I once knew a young gentleman of pleasing manners, and of abilities more than ordinary, entering on the active scenes of this busy world, with prospects superior to those which usually fall to the lot of young men whose parents are in ordinary circumstances.—On being introduced into his company, I was pleased with his appearance—he was affable, interesting, and active.—On a little acquaintance I found him to be a *scoffer at religion!* Although I had previously been fond of increasing an acquaintance, I now sought to shun his company. During my stay, however, of a few months in the place of his residence, accident brought to my observation several opportunities of learning his *increased* opposition to religion, which convinced me of his infidelity. The holy book he could disregard—the Sabbath he could profane—the doctrines of the cross and the services of the sanctuary he could lightly esteem—the praying circle as well as professors of religion generally, he could ridicule, and he could sometimes take the adorable name of God in vain! I soon left the place, fearing the consequences of his principles, and of his increased wicked practices.

After a few years had elapsed, I visited the same place again, and on inquiring after the young man alluded to above, I was informed that his insinuating manners had drawn company around him, but the reputable part of them soon began to leave him on account of his improper habits. A throng, however, still followed him, but they were those of the lower class, and such as like himself, refused the path of virtue. He soon became familiar with unhallowed imprecations and blasphemous conversation, which were followed by the *inebriating cup*.—The inmates of the tavern and grog shop by degrees became his daily companions, and the midnight revel his soul destroying employment. He married a wife, but soon left her with an infant babe, to mourn her unhappy fate.—To meliorate her sufferings, she returned to the paternal roof.

The unfortunate man progressed rapidly in the ways of wickedness.—He soon lost his property, but this, however, was but a small item in the proportion of his losses.—He lost such of his friends as were reputable—he lost his character and all domestic happiness. He is now clothed in rags, in shame, and disgrace. His practices have been in accordance with his principles, and their effect the natural result of both.—He is an *infidel, a Universalist*.—*Port. Ch. Mir.*

From the Christian Mirror.

HAVE ONE OBJECT.

If you wish to do much for the cause of Christ, have but one object. Make it your or the cause of Foreign Missions, or the cause of Home Missions, or the cause of Sabbath Schools, or of Bible Classes, or of Temperance. Have one object, and read about it, and pray in relation to it; think of it, and labour for it.—Would Wilberforce and Clarkson have blessed the world so greatly, if they had not made the abolition of slavery their grand object? Would John Owen and Joseph Hughes have improved their talents so successfully if they had not given their affections, thoughts and labours in a special manner to the Bible Society? It will be found that the men who have accomplished the most for the world, are the men who have devoted themselves exclusively to one object. It will also be found that those measures which succeed, are measures which are promoted by men particularly devoted to them. If then the servants of Christ, and the friends of mankind wish to be most extensively useful, let them devote themselves particularly to one object. And if we would have important objects accomplished, we must endeavour to enlist some, to make these objects their special concern.

CONTROVERSY.

In some remarks on controversy, in a late number of this paper, we observed that the *evils* which it occasions, are more *apparent* than the *good*. Of this, we have an illustration in the history of the Reformation. While Luther and Calvin and Knox and a host of others, were assailing the corruption of the Papal Church—the severe conflict which they maintained at the hazard of their lives, was the occasion of *great evils*. As that was not an age of refinement, and as the questions in dispute embraced the dearest interests of men,—the controversy not only awakened the intellect, but roused and kindled the passions of all Europe. On one side it was contested with the sword of the spirit, and too often we think, with satire and coarse invective; on the other, slander and reproaches and dungeons and instruments of torture, were the weapons brought to the contest, to defend the waning power and infallibility of his holiness, *the Pope*.

The calumny and malignant feelings and acts of violence, witnessed in that frenzied age of turmoil, were confessedly tremendous evils. But great as were those evils, which are now almost forgotten—the blessings resulting from the conflict are incomparably, infinitely *greater*. But for that controversy, the millions of Protestants in Europe and America, instead of basking in the sunshine of liberty, and rejoicing in Jesus Christ as their Saviour, would now be groaning under the iron yoke of political and spiritual bondage, suffering the penances and performing the painful rites of superstition, dreaming of Heaven as a rest from their sorrows, while groping their way in all the pollutions of sin, to the world of eternal darkness. The good, already witnessed, as the effects of that conflict—*is immense*—too great to be estimated.

But to come to the history of our own times; it is known to most of our readers, that a controversy—perhaps we ought to use a softer name—that an animated discussion of some of the fundamental truths of the gospel, has been continued in New England for several years, between those who believe and those who disbelieve in the Deity of Jesus Christ. This, no doubt, is the most important controversy of modern times. The truth in question is the very foundation of the believer's hope—the rock on which he rests his immortal destinies. The discussion has generally been carried on with the courtesy characteristic of gentlemen; and though it has failed to unite the *orthodox* with the *unitarian* sect, (these are the terms of distinction) and awakened many prejudices and unkind feelings—it has been productive of great good. It has drawn out error from its hiding place, and exposed it in its true character to open day. It has stripped off the disguise by which the sentiments of some teachers in the visible church, were artfully concealed from the public. It has awakened, and is still awakening the spirit of inquiry. It has excited many TO SEARCH *the Scriptures*—to examine them with the most intense interest, to know what the Holy Spirit has taught about Jesus Christ and the way of salvation.

The good effects of all this discussion and inquiry are already apparent. In the city of Boston, where the undefined and easy creed of Unitarianism has prevailed to a greater extent than in any other place orthodox congregational churches have been rising every year, till from two, their number has increased to eight. The Spirit of the Lord has visited these congregations, enlightened the minds and changed the hearts of many, and this good work is making progress while the discussion is still going on. The controversy is not at an end; a new ally in this warfare appeared about the commencement of the present year; it is no less a personage than the '*Spirit of the Pilgrims*,' now traversing the country and visiting the abodes of their descendants in the form of a Monthly Magazine. In this work we recognise the features, somewhat improved by age, of the good pilgrim fathers. On its pages it bears the impress of their virtues: it is sent forth to the conflict with their degenerate sons, to whom it exhibits the invincible firmness, the decision, and that strong attachment to truth, which characterized those fearless adventurers who braved the fury of the ocean, planted the church in the howling wilderness, converted the gloomy forests into fruitful fields, and laid the foundation of a new empire on the imperishable basis of civil and religious liberty.—We are wandering from our subject, to which we will return in a future number, and notice a few of the many questions which are agitating the religious public.

[*Vis. & Tel.*

An article under this head appeared in the Episcopal Watchman of the 22d March, taken from an English publication. Of this article, the Editor of the Watchman speaks in the following terms of commendation; and closes, as will be seen, by announcing its publication as a Tract.

"The very interesting and affecting narrative on a foregoing page, entitled 'Baptism,' is an actual sketch from life, drawn by a distinguished clergyman of the Church of England. We shall occasionally enrich our columns with other similar productions, from the same masterly hand. The present article will be published in a Tract, and orders for it may be addressed to the publishers of the Watchman."

Our principal objection to this Tract is, that it attaches an unwarrantable importance to Baptism. The evident design of the writer appears to have been to disparage the character of the Baptist Ministry, as unfaithful to the pastoral office, and criminally neglectful, if not unmercifully cruel, in withholding baptism from the adults of their congregations.—This writer seems to have been entirely ignorant of the fact, that Baptists require evidence of *repentance* and *faith*, of all whom they admit to this ordinance. Indeed these indispensable qualifications of admission into the Gospel Church, and the kingdom of God above, seem not to have had a place in all the thoughts of this over zealous Episcopalian.

All in this Tract that is designed to the prejudice of the Baptists, and to favour "*sprinkling*," would have been suffered to pass unnoticed by us, were it not that we apprehended this publication, in its spirit and sentiments, is *decidedly* though *covertly*, hostile to the scripture doctrine of *justification by faith in Jesus Christ*. For the human mind is prone to self deception; and the grand adversary of souls is as well satisfied, when sinners depend on an observance of even divinely instituted outward ordinances for justification, as he is when they fall down and worship a block of wood or stone. "Christ is the *only* name given under heaven among men, by which we must be saved."—*Chistian Secretary.*

A MINISTER'S STUDY.

Dr. Bogue's reading, though vast, was not greedy and indiscriminate, nor hasty and barren. His purchase of books were usually the consequence of some previous information concerning their worth. He noted them down, and sought for them among booksellers in various parts of our own country, or in foreign markets by means of his correspondence on the continent. His custom was to keep on his desk every new purchase till he had time to read it, so that what was seen on his shelves was already in his mind. This method of procedure, and his extreme reluctance to suffer any one to interfere with his studies, caused it to present a sad scene of confusion, desolation, and discomfort. To him it was like the irregularity of nature—order beyond the reach of ordinary comprehension. That no one might put things out of the place where he could find them in a moment, he always kept the key of his study about his own person.

In this his peculiarity was seen the littleness of a great man—the solitary mistake of a mind who had otherwise left us nothing to console us under the sense of our inferiority. For a system of study far different would have turned to a better account. Instead of a room in the attic story, secluded from the approach of all other mortals, a minister's study should be the pleasantest and largest room in his house, that it may promote cheerfulness, and contain an extensive library, still leaving space for walking which is alike conducive to meditation and to health. On the floor there should be a tier of folios, and above them another of quartos; the octavos should then recede six or eight inches, so as to leave a shelf, on which books could be laid when taken out for consultation. Of the study chair, I am almost afraid to speak, for the less it is used the better; and every thing in this apartment should be consecrated to use.—The fire-place, therefore, should be so constructed, as to diffuse an equable heat through the room, both for the sake of the books, that they may be kept dry, and of the reader, that he may not be tempted to sit near the fire. A cast iron stove in the midst of a study is a most objectionable way of warming it. Because much sitting is injurious to health, and has brought many a student to death; the study table should be so fitted up as to admit of standing to read and write, and a sofa should invite the weary student to stretch himself at full length and in that healthful position to meditate.

[*Memoirs of Bogue.*

JUVENILE DISCIPLINE.

In the first struggle for power, extreme delicacy and caution, extreme firmness tempered with mildness, should be exercised by the elder hand, or she will inevitably lose the cause; and then, like the wooden king alluded to she will certainly be regarded with contempt. But if the little champion find itself defeated, it will pause, and with increased respect and submission, tinctured, perhaps, with a little vindictive emotion, it will cease hostilities for some time to come. To illustrate what I have advanced, I relate a contest which I once had with a pupil, when I had not been with her a fortnight.

Child. Here is my copy-book.

Governess. I see it, my dear. Have you brought your globe?

Child. I wanted to write my copy now.

Gov. Perhaps, my dear, you did not hear me tell you to fetch your globe; I wish to point out to you the country of which we have been reading.

Child. Oh, I know where it is; I would rather write first, and look at the globe after-

Gov. And I, my dear, would rather show you the place before you proceed to any other study: therefore I wish you to bring me the globe.

The young lady looked greatly disconcerted; I appeared perfectly unconcerned, looking over a book. The globe was at the other end of the room, and rested on the floor, so that it was entirely within reach. Of this I took care to be assured. Teachers should be particular in never requiring any thing of their pupils but that which they may perform with some degree of ease. My young friend struggled very hard. She threw a glance at me, at the copy-book, and at the globe, not any of which I appeared to observe. I was particular in keeping command over my countenance, that it might not discover any thing of impatience or severity. Presently the young lady pushed her copy-book towards me, in a manner to take me by surprise. I quietly looked up and said, "No my dear, I want the globe." Another struggle ensued. I uttered not a syllable. In a short time, a slow step towards the door proved to me I was to conquer. The globe came, and was placed with a sort of a thrust at my side. The fretful movement was human nature itself: I forgave it, and immediately turning round, began to explain the point in question to the half sulky girl, who, upon finding I took no notice of my victory, soon regained her composure, carried back the globe, and began briskly to write her copy. Now it was not a matter of great importance that I should have the globe lesson first, but it was of infinite consequence that my pupil should not find that she was to be mistress: and I believe the plan I adopted to prove it, was pretty good, for it was long before we had any other trials. The little girl yielded at once, and I have reason to think I never abused the power with which I was invested.

SUNDAY SCHOOL ANECDOTE.

A little girl, of six years of age, the daughter of the Rev. W. C., of the Methodist Episcopal Church, was lately taken sick with a dangerous fever. One morning, being a little better during the interval of the fever, she heard her father calling to her nurse, a negro servant, telling her to go in the house, as her shoes were too bad to be out on the damp and cold ground; and directing her, if she had no better shoes, to supply herself with a pair imediately.

This little girl had, just before her sickness, received two silver dollars, as a reward for her diligence at school. On hearing that Cibby, her favourite nurse, was without shoes, she called to her mother, and told her she wanted one of her dollars, saying, that she wanted it to give to Cibby to buy shoes. Her mother replied, that those two dollars were given her to buy a waxen doll, and that Cibby should have her shoes. "Yes, mother," said the child, "but I want to give her the shoes, for the last lesson I ever learned in Sunday school, was in the Testament, where it is said, 'The King shall say to them on his right hand, I was an hungered, and ye fed me; I was thirsty and ye gave me drink; I was *naked*, and ye *clothed me*.' Now I want to give Cibby one of my dollars, and then the King may say to me, and that will be better than having a doll." It is needless to add, that the dollar was brought and given to Cibby, and with it her shoes were purchased; and this dear little girl comforted with the kind assurance, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

What a lesson to the cold hearted worldling, and what a reproof to many of our professors! "Out of the mouths of babes and sucklings, God has perfected praise."

HENRY'S
COMMENTARY ON THE BIBLE.

Towar & Hogan, 255 Market Street, have [illegible] able Exposition of the Scriptures in the course of publication—and have completed the two volumes comprising the New Testament. The whole work [illegible] in six super-royal octavo volumes,—and subscriptions are taken at four dollars per volume bound, and [illegible] dollars and fifty cents in boards. A volume will be published once in four months. The New Testament in two volumes can now be had separately [illegible] vance of fifty cents per volume. Persons taking [illegible] or more copies, will be made a liberal allowance.

The character of this valuable and highly esteemed Exposition of the Sacred Writings, is well known to Christians generally of all denominations, and it certainly stands in no need of a publisher's recommendation. The following, among many, of the opinions of men of the soundest judgment and unquestionable piety, may be cited.

Dr. Doddridge says: "Henry is perhaps the only commentator so large, that deserves to be entirely and attentively read through. The remarks [illegible] think should be remarked. There is much to be [illegible] ed from this work in a speculative, and still more [illegible] practical way."

Dr. Edward Williams says—"It is an ingenious work, and too well known to need a [illegible] character."

The Rev. Thomas Hartwell Horne, in his valuable Introduction to the Study of the Scriptures, says [illegible] its high and generally known value is so just [illegible] tensive, that it needs no recommendation.

The Rev. Adam Clarke, the Commentator, says "The Rev. Matthew Henry, a very eminent dissenting minister, is author of a very extensive commentary on the Old and New Testaments, and one of the most popular works of the kind ever published. It is [illegible] orthodox, generally judicious, and truly pious and practical."

The following remarks from the Evangelical Magazine for November, 1827, in reference to [illegible] Henry's Exposition now in the London press, the publishers of the American edition think eminently applicable to their own:

"It affords us unspeakable satisfaction to [illegible] a new and neat recent edition of this valuable [illegible] Commentary. The paper of this edition is [illegible] [illegible]

The Rev. Edward Bickersteth, in a Preface he has written to the new London edition, says,

"There is in Matthew Henry a glow of [illegible] a happy reference to the [illegible] [illegible] which will ever make his work popular [illegible] sable."

Extract from the Spectator, edited by the Rev. [illegible]

"We take pleasure in announcing that Messrs. Towar and Hogan, Philadelphia, have commenced, and are advancing in, the publication of a stereotype edition of this invaluable Exposition [illegible] will be comprised in six octavo volumes. [illegible]

"It is a pleasing circumstance that this work is [illegible]

In addition to the above, the Rev. and pious W. Romaine thus speaks in reference to this work in his preface to the folio edition.

"There is no comment upon the Bible, either Ancient or [illegible] all respects equal to Mr. Henry's. [illegible] and meaning of Scripture, and had a peculiar [illegible] [illegible] instructive and improving."

The publishers of the American edition have received letters from all parts of the country, [illegible] from clergymen of various denominations, expressive of high satisfaction at its intrinsic merits and [illegible] execution,—and aside from these testimonials the publishers unhesitatingly state it to be the [illegible] publication ever issued in the same style [illegible] American press, it containing nearly one [illegible] matter than Scott's Commentary, and executed in a superior manner to any edition of the latter [illegible] market.

May 10—3t.

INFANT SCHOOL.

BY MISS DE BERTHOLT AND MISS [illegible]

NO. 12 PEAR STREET.

The system of instruction is essentially [illegible] that in successful operation in the Public Infant [illegible] with such variations as have been [illegible] adapt it to the class of children whose [illegible] is contemplated. Pupils from two to [illegible] years of age, will, it is believed, derive great [illegible] from the peculiar facilities for acquiring [illegible] knowledge which this plan presents.

TERMS.—$2,00 per quarter.
$1,00 per quarter extra, [illegible]

Hours of tuition from 9 to 12, and [illegible] o'clock.

The school will open on the first M[illegible] May 4.

TRACTS.

The Female Episcopal Tract Society [illegible] published a number of new tracts, which [illegible] at their depository, No. 99, South Second [illegible] second edition (6000 copies) of the [illegible] tion of the Episcopal Church, by the Rev. [illegible] Strong, of Greenfield, Mass. has just issued from the press. On the whole, their collection presents a variety of interesting tracts. Sunday [illegible] and others are invited to call.

April 15, 1828.

MODERN MARTYR.

JUST Published, and for sale by WILLIAM STAVELY, No. 99, South Second street, opposite the Merchants' Coffee House, "THE MODERN MARTYR, A fragment—With other interesting [illegible] the "Spirit and Manners of the Age"—[illegible] published in the "Philadelphia Recorder." The author is the same who prepared [illegible] "[illegible] RAMBLER," which has been [illegible] favour.—Price 37½ cents.